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Must Remain in
Transcription Room

M 2052

Saturday, August 14, 1971

Group IV

Westtown

MR. NYLAND: Well, maybe we have eaten long enough now. Now a little different kind of food. It's always two different ways, two different kinds, as it were, when one talks about food for ourselves and for the Barn. One has to do with the maintenance and the realization of being, in that sense, a community, to help maintain what we are trying to do - mostly expressed in responsibilities for different work. The other of course is the obvious one of remembering, as much as one can, the purpose of Work on oneself.

I would like to get, if it is possible tonight, only -- to speak about Work and the reactions that I get from different tapes that I listen to, or what I hear every once in a while; and to try to separate that from talking about the necessities of our life at the Barn. And for that I thought I would say now a few things. We had a general meeting last night - the first of its kind. We can repeat it. I'm waiting more or less for different reactions from different people, because they will be quite different. I was surprised at the quantity, the number of people who did come. Of course, it is mixed with curiosity and interest; and if there is another meeting, you must not expect that it will be similar to last night. Last night

was the first one. And of course, it being new, you didn't know what you could expect. But in any event, I found it very encouraging that people could speak and wanted to speak and say what was on their mind, if not on their heart; and that in any event there was an opening then, to get rid of some of the thoughts, negative or positive, regarding what we are doing as a group and how a group, as it were, could grow better if they knew what the other person is thinking.

There is very little communication between activities. I've said it many times, that I thought lunch is a very good place where you can talk about your own activity and what you have been busy with, so that there could be more cooperation between the activities themselves. What occurs to me of course many times is, why don't we have it more, and why don't we think more about such things, and why don't we continue when we once get started by continuing to give it attention, and that after a couple weeks we have lost track again of what we have set out to do. And why should we really forget it? For instance, a little thing: When we need materials for different activities and the rule was that you get those things together by Wednesday so that on Thursday I would have a chance to look at them - there were, this week, two activities which were too late, on a Friday. And it is too late, because Richard cannot wait, and we cannot just add to it. I live by a budget. I have to divide certain monies for different purposes, and it is necessary to talk with myself and with others about the relative value of materials we have to buy. But then in a hurry you make such lists up. And you forget that we have a

tremendous quantity of material already here. We broke down that barn. We have bought plumbing material. We've made inventories. We have a list. But you don't take the time off to see if it's already here. And then, whoof, whoof, whoof, there you make a long list of what you need, without knowing if it perhaps could be somewhere else or that something else could be useful. That is why I want to check up on these things, because you over-spend, much too much. You still think that it is a very nice way of shaking a tree and all the fruit will fall down. If you consider this Barn your property and if you would have to weigh one dime in one hand and in the other hand, and to see if there is a difference in weight, maybe you would think twice before you would order, so-called, certain things which are not at all necessary. I can say sometimes that it can do with less, maybe it is not as good, then we should not do it with less. But if there is something else that also could serve - and it depends then on your ingenuity how to utilize it. You see, if you talk together, certain things will come up that someone will remember that something is still there and not in the mud, that it could be collected and that some attention should be paid.

For instance: the whole week now I walk from the Barn back to the house. I see the lumber that is outside of the workshop. It was covered, in the very beginning, with a piece of plastic. Then of course we need some lumber of (~~off~~) it, and then the pile is destroyed. Do you think that anyone has ever tried now to put that back again and cover it again with the plastic? It's all wrong. You don't consider the things as if they belong to you. You just come and use and forget about it. And if

you break anything you don't even talk. There is an enormous amount of that kind of work that you should learn if you want to grow up. It is very necessary that you pay attention to it. And you are -- the fact that perhaps you are not communicative with other people, it could be understood; but in relation to that what you are using, you don't have the real responsibility which is required for that. That is surprising to me, because who wishes to talk about Work when in these ordinary little things you are already deficient. I must say that because it is necessary, with the general way now in which you have a meeting and an outlet to let your steam off, that something must take place in you. The fact that other people talk about things that are of interest to them, take them to heart, and to see what you can do in order to alleviate any kind of an evil there may be. It is not up to the other fellow, it is up to you, each person individually. It's not a question of keeping on talking and talking about it. It always is doing and doing. And that is a requirement of this kind of community. We have a large number of people. There is a great deal of waste, and I keep on telling it to you because I do believe that you could really restrain yourself every once in a while.

I don't want to bring up old things, you know, because they will happen again and again. The impression of what are we, as Chardavogne Barn Activities people, regarding Warwick, that gradually I feel we will establish a certain name which becomes more and more reliable and that many things still can take place which are not so easily overcome and that are inherent in a large group of people where one is not

sufficiently in control of everyone. I do hope, you see, that gradually the name, which could become positive and was very once in a while in decadence, and probably a little less than fifty, that it crosses the fifty mark and goes to sixty and seventy. We can cope with the rest - the thirty is not so bad, but when there are things that are taking place which are not becoming to us, people always will select that what is wrong and never pay attention what was right. You don't feel as yet for the name of us as a whole and it's going to reflect on all of us to our detriment if you don't pay attention to it in the future. If we want to grow, we want to grow up. We don't want to stay down near the ground and fall asleep.

Every once in a while I think about waste. About waste of talk. Waste of ideas even. Waste of nonsense. I have an idea sometimes. When a fly bothers you or a mosquito, you use Raid and you go around and spray the room a little bit and hope it won't poison you. I'd like to invent a nice little spraying-can that I could use every once in a while, coming into a certain atmosphere. It is also a raid - but it is a raid on gossip, so that I could actually change the atmosphere of the level which sometimes is taking place; and then by spraying you, you really could be free from it. How much waste there is still when you want to consider that for yourself when you really can come to yourself and be honest. Honesty is still not enough; it is still justification, rationalization, all kinds of associative values in your lovely brain. It is not right. You are not as yet sufficiently meek about what we are doing, but maybe the general meetings will help and maybe then in talking you can be reminded of the reason why you talk - so you can listen to your own voice.

We talk tonight about a few other things, but I want to tell you, because here it is Saturday. You have an afternoon, you have tomorrow. Utilize your time. See what you can do with it. Don't postpone and tell, 'oh, next weekend'. This weekend. This is important. What you have to do is to be done now and not later. If you want to drink to that with all you can and all what you are and honestly mean it for yourself, that you say 'I wish to grow up' - then drink. If you don't want to say that to yourself, don't touch that Armagnac. It couldn't have any meaning whatsoever. To all of you.

So now I think, Victor, we just play, don't we.

MUSIC

MR. NYLAND: So we really don't want to talk about the same thing what I said at lunch. I hope, however, that you understand why I say these things. Because outside life, the way the facets we turn towards Warwick and Middletown and the rest , is exactly the kind of a playground for ourselves, where we start to apply Work and the ideas. If there is something wrong with your ordinary life, if you're sick, if you're too troubled, too many thoughts, you are--really cannot do very much about your--your cosmic life, your objective life. Maybe you don't even have the wish for it. When I say: set your house in order - it has to do with the impression you make on yourself. It is not so much subject to ordinary morality, or the laws of the land, but of course, since it doesn't have anything to do with that, really, and only with yourself you remain your own master, and you are the judge and the jury and you can mete out any

kind of a sentence you like, without any further consideration. Not even God will ask you what kind of decisions you have made. I would almost say, He will judge by results. And then one looks at oneself as one behaves and as one is in ordinary life and making allowances for all the different conditions of ordinary life which of course affect each person. It is like an undercurrent. Sometimes it's an undertow - it pulls you away from the shore. It gets you in its claws. It must affect you because you happen to be in it and you're sensitive to it. You cannot simply say, I have an--a raincoat and the rain doesn't affect. After some time, even if the raincoat is very waterproof, you will still get wet. Sometimes even soaked. Ordinary life from the outside will affect you. Whichever way you are, you are not impervious. You may postpone it a little bit. You may even be very busy, you may even be so engaged that whenever there is any kind of an imprint on you, that it again jumps back and the dent originally made is healed over. But it never will be the same because whenever you are scratched by something, even if the wound heals, the flesh underneath is not the same anymore.

Whatever the effects are, of the outside world as a whole, on us, and the effects of the different people in our group on us, that is a factor you have to determine for yourself. You have to be very careful that you don't ascribe too much value to it, because within that particular framework of being accept--being affected by the outer world, you have your own world. And within, I say, that framework, you become responsible for your world. And your world is very large. It is, of course, dependent on the activity of the outside world to which you react;

but the reactions are of yourself. The fact that you cannot control it does not mean that you can blame circumstances for it all the time, because within the framework you can move still from one place to another and not be as much affected in one place as in another. But of course, you see, we are talking now about ordinary mechanical behavior of a man, and unconsciously as he is, he is affected by that what is coming in on him and whatever the way is he digests it depends on how much his earth is part of his horoscope. When it is centrally located, your body is master. Now maybe one would like to be different. And maybe you don't have the chance to do it. Maybe you're not strong enough and maybe you don't wish. But you see, even within the framework there are certain rules. The framework has a circumferen ce and it touches the outside world. But in exactly the same way that what you are within yourself also touches your essence, when you leave the surface. And over that, on that particular boundary, we talk. Because you see, that is the beginning of your conscience. Where your essence starts, not knowing where it starts and when your superficiality ends, and not knowing where it ends, there is a certain section which is a conscience for an ordinary man. But also when this conscience becomes a little sharper and a little bit more interested not so much in your own life and your life only, but also life of others, then there is a question of behavior form which is determined by whatever, at certain times, you wish and what is within your realm and your ability to do. I say, within the framework you can move from one place to another. When you are near the circumference, you will be

affected very much by your behavior towards the outside world. And that creates for you a certain state which now, when you consider it from the standpoint of your inner life, becomes acceptable for your inner life or not. I'm now talking really about an application of Work in ordinary life, and the reason why it is so necessary to see that ordinary life first is attended to. But that what takes place when you might say have a vision of yourself as you are going to be or a realization of yourself as you have been, which of course is a function of your mind, unconsciously as it now functions, you start to compare that what is your behavior with that what belongs to a different kind of a world. And now it is possible that you start mixing that up, because very often you will want to believe that that what you call the deepening of your feeling and becoming emotional or even pondering as a deepeneing of the thought process, that that already leads almost automatically to something that belongs to a higher level. And of course it doesn't.

The only way by which one can recognize real inner life is when it has a quality which is out of this world. One takes one's inner life as it is; that is, essential quality, and one wants to reform that into another kind of a quality of inner life. And don't mix up your ideas about inner life and deep feeling and aesthetics and all the things that go with it, the different things that affect you emotionally as an ordinary human being and which are very beautiful. They have nothing to do with Work on your inner life or the possibility of the development of your inner life into the formation of a Kesdjanian body. The deepening of your feeling to emotion is not crossing the bridge of FA of the Kesdjan, within the

framework of which - in where you live and the application of that what you now call your manifestations and that what then can be motivated by certain thoughts and feelings which determine for you a wish either to Work or not to Work - will of course always result in a form of a behavior which is then based on that what you remember and perhaps you continue with or at least when you remember it that you have a chance to consider it in a certain way.

The words that I want to use for that is: What is becoming to a Man? In the first place, it will mean that you have an idea about what ought to be for a real Man, expressed in the terminology of Gurdjieff as Harmonious, or well-balanced or a man who is really in equilibrium, in which all three centers seem to function in harmony with each other, whichever way that is defined, you have an ideal for yourself of what is right and what is wrong in that sense; and in that way, you might say that that what is your ideal becomes for you a conscious aim.

The question now of, what is one's aim in ordinary life? I say, once in a while, you live a daily aim and a yearly aim and then perhaps a life's aim. But the life's aim has to be connected with what you want to become at the end of your life. And that what you're living during your lifetime on earth should then be becoming to that what you wish to become. So that one wants in one's ordinary life already have something that is tinted in the direction, at least, of consciousness and for that reason, you say, I would like to apply as much as I know now about Work in my ordinary life as it happens to be. Now the requirements for ordinary

life at times are that you have to be concentrated on what you are doing. It also means that when there is a deepening of your feeling into an emotional state, you are very far removed from being free; and there is constantly that connection, identification with what you are and then the enjoyment becomes part of you and it is very difficult to separate it from you. For that reason I say the deepening of feeling has nothing to do with Work, as such. But when I start to consider what is my manifestation and is it becoming to me as a man, I then concentrate on my daily work during the day. And at times it does require a great deal of my energy and I cannot afford to sit still, to stand still, or to consider all the time as if I am working in the vineyard of the Lord - I may be, but I still have to do work and till the soil. And perhaps at the end of the day when he pays me, then I can remember I used to work for the Lord. But maybe he doesn't require of me, at that time, that I think of the Lord all the time. He's interested in me spading it up.

This is the way it has to be with ordinary daily life and daily aims. You attend to that what you can do and you really don't consider it,, if it is permissible while you are doing it, to be placed with cosmic consciousness as the background. I now call that cosmic consciousness as the aim of one's life, so that at death one can say, "I can enter into the Hereafter," but 'I' enter and not my personality and it is in that sense then that I call it, when I get paid at the end of the day, when I am considering how was my day, that then I have a chance to look and see if any behavior was becoming to my aim. I do not know very much about it when I do it, that is, when I am engaged I have no time. Many times I'm so occupied with what I have to do that I cannot even think ~~even think~~

about it. But at the end of the day or every once in a while, coming to myself, I can remember how I was, and then I have to see what that particular form of my manifestation, where it belonged to, and where it was formed from and what kind of life, as it were, there was poured into it, I mean by life now the question of the density of life, which is different from the principle of aliveness. It is the quantity of life then and not the quality. The quality of life doesn't change; the quantity does change. And the intensity of life when I do certain things with all three centers is quite different than when I do it only with one center or perhaps even two. This kind of comparison of how I am when I look back over a day and then see what I have done, and I remember and for that reason of course it is important that that what I remember as a fact, that that is not only acceptable to me but it is irrefutable, that is, it has to be such that there is no further questinn about it and naturally that introudces the idea of objectivity.

But when I do see it then, then I can say, "How will I improve?" What will I do about my life?" Don't become positive about that yet, because really one does not know very much about what is becoming. You can know what you feel is in the way, and it is mostly feeling, because if you start to reason about it, the rationalization process will make it much more acceptable than it is worthy. You have to see what there is as an obstacles towards yourself preventing your growth. When the idea of growth enters into a man, he sees himself as he will grow up but he has to realize that his growing up is not then any longer dependent on the way he has been constitutued, and that it simply would be a matter

of extrapolation. Because it is of no use sitting and thinking about yourself as you are, and how you will be in the next ten or fifteen years, because if you don't do anything about yourself, and having grown up already for twenty or thirty years, it is quite well-determined what you are going to do and what you will be. That the question of the time is indicated maybe by palmistry in your hand and your life-line.

But the question is now: how will you be as a human being? And that is already foreordained by what you have lived through. You see, it is that point that a frame of reference for oneself, considering that now from the standpoint of ordinary consciousness, that there is something entering into my mind of what I call then 'the becoming of Man' and the growing up in the direction of spiritual enfoldment, to open up towards other possibilities than that what is given to me by means of mechanics or ordinary unconsciousness, and what we call that sometimes that instead of having the Earth as a center, that my mind becomes the center.

But my mind should at such a time be like the Sun and function like the Sun as an Conscious Entity, and not as a servant to my body. By changing this aspect and putting the center of gravity where it belongs, more and more and not only on the surface, but gradually changing it to Essence and as far deep as I can bring it as Essential Essence, the more chance there is for me to become a Man, not in accordance with the rules of Mother Nature. This is possible within the framework because it means that with this framework I want to be on the circumference to

be able to step out of that kind of a circle into a new form of life. But for that I have to be equipped to be able to do that and to leave that what I owe to Mother Nature for whatever it is, having paid her. But my behavior form has to indicate that I ~~had~~ have graduated.

If I talk about what is becoming to a man, it really means that he is looking for a diploma which will give him the chance to leave that kind of a school and enter into another, a higher grade. It also means that gradually his daily life as an aim for each day is substituted by a yearly aim. And that the next step would be that a yearly aim is substituted by that what is his life's aim. Again, those are two steps separating three different stages. The aim for a man first when he has a yearly aim is comparable to the establishemnt of his Kesdjanian body. When it becomes a cosmic aim for himself in his life for the duration of his life on earth, it takes on a quality of a soul entity. For that reason, when one says I wish to become or be a Man and become a Man in such a way that that what I do is becoming to that aim, when I have in my daily life a background - even if I don't think about it all the time I have it there at any one time when I wish to call on it, because that should become unforgettable and it should be written in my heart with indelible ink. It should become permanent, and the permanency can only come when I am committed.

You see, I talk now about aims in life. And aims for us as a group and how it should become more and more apparent that you have this aim, because in our superficiality you do a lot of harm to yourself. And when you do too much of that it starts to affect the group as a whole. You create for the group a certain name when you become a little rotten. The

group as a whole suffers because of the weakness of one link. And you have no right; but you don't think about it, so you can say, 'I'm ignorant'. Then I now take away your ignorance, because I tell you that you are responsible. I'll give you just a few examples.

You see, when it is a very simple kind of a thing and I base these little examples of coursion, let's call it hearsay, and if it isn't true it could be true. I do believe it is true. When you borrow a book from the library in town and you don't bring it back in time, so that even the police has to come and find out where is that book, you create a bad name for us. I don't care even about you. I do care about us. When we get into trouble with the Bakery regarding health or raw milk, we create a difficult situation for us - not the Bakery, that doesn't matter, we can manage in some way or other. But we have a bad name. When we do construction work and it is not right and cheap, we create a name for Chardavogne; and like it or not we are judged by it. When there are people among us who still are a little weak and have certain what you might call vices, like drinking or like for instance drugs misuse; we have the wrong name very soon, because people on the outside do not want to inquire. They're interested in that what is exciting for them and usually in the direction of a little criticism and enjoyment that so and so did something wrong. That is why we have many times very strict rules. For instance, I mentioned drugs. It is absolutely forbidden. I say this because recently it came up again as, let's call it, a possibility. I don't care if it is denied or not. So much the better if it is denied. But if it is there and the shoe fits, you better put the shoe on pretty quick. Otherwise I will throw you out with the shoe.

I do not and I cannot tolerate such things. If we owe money to the outside world, Chardavogne Barn gets the wrong kind of a name. If the activities are not truthful and not honest enough and they don't pay their bills, it is not that activity only - it is the Barn. We as a group, and individually, and everybody, becomes not only interested in it, but is judged by the behavior of someone. That is why I said at lunch, you have to talk with each other to carry each others' burden. You are not by yourself. Unfortunately you are by yourself when you wish to sit and read a book and close yourself up in a little bit of a--like a hermit withdrawing from the world. Or if you want to go outside, that has nothing to do with us. But when you are here and still with us, then the requirements are a certain kind of behavior which is becoming to you as a wish to become a man. Not necessarily defining what is manhood: your own little conscience will be able to tell you well enough what is right and wrong from the standpoint of ordinary life. If you don't know it, you better read the law or find out what are the rules. Even if you dislike the rules and try to get away with things, don't try to do it, not too much.

(Has it run, Bill? Bill H.: Yes. Mr. Nyland: Let's turn it over. All right, Bill.)

You know what a kleptomaniac is - I hear all kinds of stories you know - based of course on dishonesty. When you have that kind of a nature, you would like to take things away that don't belong to you, particularly a little bit of a petty theft out of a store. I've heard that now. You see, I don't

suspect anyone because I wouldn't know who, because I think it is idiotic that such a thing exists. If it is done for the purpose of being Conscious and to make that kind of an attempt and see that you won't get caught, please don't do it. Forget about it. You don't become more Conscious by just stealing, because you will be so interested in your theft there is absolutely no chance of non-identification. And you would create a bad name, not only for yourself if you are caught, but surely for us.

I can continue this kind of summing up of what is wrong, what are obstacles, what are the negative qualities in a man, what particular things are in his way when he wants to become a Man. How you should try to be and then become. What is it that you really feel you ought to do and are able to do? To what extent can you talk with each other about such things? What is it that you are ashamed of? What do you try to hide? What is it that you are doing that you would not like to have known?

It is not necessary to open all the pages of your book, but I think you have to have this kind of an idea that it might be quite permissible for some friends to leaf through the book of your life. And then when you talk about it, that you are not embellishing a story, that you try to remain truthful about your own experiences and not to become preposterous and conceited.

If you look at these kind of ideas now from the standpoint of the effect of what it has - we as a little community - on Warwick and the rest, and what mistakes we have made, not knowing and perhaps quite stupid , and

many of--that perhaps could be attributed to trying to learn; there is also a period when the learning is over. And then we have to know.

We talk sometimes about school. What school? For the little children? The Nursery? What will we teach them when we don't know enough about our self; to teach when there are not enough examples of ourselves as men? Are we so perfect that we could become that kind of a teacher, by example?

You see, we've had a general meeting. The question of the school will come up. But it will come only after the Nursery is established. The Nursery is the beginning. We want to keep that in Amity. It's the proper place. I would not like to move it to the hills, to the little Village up the hill. It would not be right for the children, for all the children. But what I would like is a little bit of a semblance of a school, of the grownups or the older children to learn crafts which we do, up the hill. And then to work at the Pottery, or to work at the Toy Shop, or to work whatever there could go on and could become an activity; and that way separate that kind of education from Nursery.

Don't teach the children as--like at school to just sit and write in a book. We can always do that if you want to give them a little homework, or if you want to do some drawing. But don't let's teach that way. We start with the Nursery as a basis. That is where we find first what is wrong with us. And then when that is a little straightened out, then there is time to talk about how to help the others who are a little growing up to see what can be done. I know what I'm talking about. Don't let's be too pre-

mature about the school, so-called, but keeping them busy actively in the right direction, with example and with attention being paid to that. For instance, we will want some kind of a schooling in pottery opened, a class like we do with weaving, like we have done last year already with photography, this year again. Such things, they are not necessarily for the children, but they are the indication of the principle that I'm after: how to teach a young boy to become a good carpenter so that it is useful for him when he wants to build his own house. About such things we must talk.

You have to exchange among yourselves about such ideas. When I said jokingly that I would like to have a little spray gun, I mean by that establish a level among yourselves of that what is worthwhile, so that even in the unconscious state you may--you discriminate between that which is right and not right. When you explain Work, always inquire about their daily life. Where will they place it when a question is asked? If you give them even the right answer, how can they place it and where, in what part of their daily life does it belong? If their daily life is upset and in trouble, there is no place for Work even if they wish it; and of course many times they would wish it because they don't like their ordinary life. In order to Work you must start to like ordinary life the way it is and accepting it as it is. That is the basis for Work, not the criticism or the antagonism that you might have about your existence. That prevents you even from accepting what you are. And quite definitely if it would have to be Objectivity it is a necessary requirement to take everything that you do

experience and put it in a certain way so that when you look at it you say it is so. I know it is so. There is within me a wish it wasn't so and it need not be so; but I cannot get around it, it is so. I have to accept it; then maybe I can Work better because I'm not disturbed by my wish to change things.

This is what I mean. When one can understand the mechanicality of different people, you find you will not judge them if you understand what they are and what you are. If they are unconscious, and you say they are, what are you then? Conscious or not? If you discriminate to the outside world, is your judgment correct? When you consider yourself and you like one thing and not another, are you Working? Try to answer these questions for yourself, because you have to do this more and more when you start to take part in groups like Monday and like Thursday. It is right that you make attempts to answer. It is very good that you have exchanges afterwards. But stick to Work, will you? It is much better to say a few things within two minutes, instead of long explanations. They do not help and always is for the glory a little bit - I would say - for yourself. Leave it alone. You're not worth very much. None of us is worth very much. When looked at, I called it a couple times 'sub spatia eternitatus', from an Eternal standpoint - as if Beelzebub, being on Mars, looks at the little ants which populate the Earth and calling them 'slugs'; it just about is an indication of their stature.

When I see myself in my behavior all day long, unconscious as it is ~~every~~ day, and realizing the reasons why I behave in that way, sometimes it is a dislike that comes over one. And not knowing why it has to be, one has to accept it still. If one spends one's time following an ideal and it is not realizable, and one says to oneself, 'Why should it be hidden from me because it's so beautiful and it is and it would be so useful; what can I do? Did I make a mistake?'; when one prays for that kind of insight, when one comes to oneself in that kind of quietness and in silence then asks what can I do, and not my will - what will it be, because even if I say not my will, many times I don't hear what is the requirement in accordance with the law of God because I'm not so quiet yet. I'm still, many times in front of Work, a little bit too excited; or I am sometimes disappointed, that I say that I wish that I could Work and I can't, and there is no truth in either.

In one case, don't Work until the excitement has died down. The other is, don't deny immediately that you cannot Work, but see what is your ordinary life, and then find what you can do at certain times in that life, and perhaps at that time create such conditions first in which the little 'I' could actually survive. How does one keep on being mindful? How can one keep on being reminded? What is it that you want to put in your handkerchief as a knot, when you take it out and you want to blow your nose that you are reminded because there was something that you should not forget? I said the other day there are stores in Holland where before you leave the door and you go out there is a sign:'Did you forget anything?' And it would be excellent if one puts such a little sign on one's--on the door of one's room

as you leave in the morning: 'Have you forgotten anything?' You can apply that in so many different ways,of course. Have you thought of Work; but also have you been grateful that you woke up? Have you thanked the Lord because He allowed you, or Mother Nature still allows you, or that your health is still unimpaired, that you can get up. Even if you are a little tired, you still have a desire to get up. Did you forget to remember yourself?

We talk about these things, I hope, for your benefit; that you get something that you can take home, that you will remember at times for yourself, that when you can be quiet and you can let the rest of the world go - no particular reactions - that the field is clear for your own activity, and that then maybe you can build on this little Conscience that has been started for a man who starts to ask his own questions of his own framework and not wanting to ~~expect~~ admit that the Earth constantly has to be the central point. The man who wants to ask the question and believes in a solution and will continue to fight until his death in having belief that the solution must be there, and that even if it is not found in this life, that ultimately a solution will be given to him because that is his birthright.

I hope that you have a good Sunday tomorrow and a good week, and that you will remember every once in a while the Barn, the people around it - that what is there and also what isn't there, that what you are and also that what you are not - and that in finding out what you are not, you remember your aim of becoming a Man.

To Gurdjieff. (Toast.)

END TAPE

Trans: Gail Wolfskill
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